

IV.—*Translation of one of the Granthas, or sacred books, of the Dadupanthi Sect.* By Lieut. G. R. SIDDON, 1st Light Cav., second in command 3rd Local Horse, Neemuch.

We cannot preface Lieut. SIDDON'S specimen of the contents of the *Dadupanthi* Manual better than by extracting Professor WILSON'S account of this curious sect of anti-idolatrists, from the sixteenth volume of the Asiatic Researches. Dr. WILSON had intended to have given a translation of a few passages, but his manuscript was unfortunately mislaid. His notice of the sect was chiefly obtained from Lieut.-Col. SMITH, and partly from verbal information at *Benares* where the elder branch of the same dissenters, the *Kabirpanthis*, have a principal establishment. Lieut. SIDDON has enjoyed the advantage of collecting his materials at the head-quarters of the sect.

“The *Dadupanthi* is one of the indirect ramifications of the *Rámá-nandi* stock, and is always included amongst the Vishnava schisms: its founder is said to have been a pupil of one of the *Kabirpanthi* teachers, and to be the fifth in descent from RÁMÁNAND; viz. 1, *Kabir*; 2, *Kamál*; 3, *Jamál*; 4, *Bimal*; 5, *Buddhan*; 6, *Dadu*. The worship is addressed to RÁMA, but it is restricted to the *japa*, or repetition of his name, and the RÁMA intended is the deity as negatively described in the *Vedánta* theology: temples and images are prohibited.

“DADU was a cotton-cleaner by profession: he was born at *Ahmedabad*, but in his twelfth year removed to *Sambher* in *Ajmer*: he thence travelled to *Kalyánpur*, and next removed to *Naraina*, in his thirty-seventh year, a place four kos from *Sambher*, and twenty from *Jaypur*. When here he was admonished, by a voice from heaven, to addict himself to a religious life, and he accordingly retired to *Baherana* mountain, five kos from *Naraina*; where after some time he disappeared, and no traces of him could be found. His followers believed he was absorbed into the deity. If the list of his religious descent be accurate, he flourished about the year 1600, at the end of AKBER'S reign, or in the beginning of that of JEHANGIR. The followers of DADU wear no peculiar frontal mark nor *málá*, but carry a rosary, and are further distinguished by a peculiar sort of cap,—a round white cap according to some, but according to others one with four corners, and a flap hanging down behind; which it is essential that each man should manufacture for himself.

“The *Dadupanthis* are of three classes: the *Viraktas*, who are religious characters, who go bare-headed, and have but one garment and one water-pot. The *Nágas* who carry arms, which they are willing to exercise for hire, and amongst the Hindu princes they have been

considered as good soldiers. The third class is that of the *Bister-dharis*, who follow the occupations of ordinary life. A farther subdivision exists in this sect, and the chief branches again form fifty-two divisions, or *thambas*, the peculiarities of which have not been ascertained. The *Dadupanthis* burn their dead at dawn, but their religious members not unfrequently enjoin that their bodies after death shall be thrown into some field or some wilderness, to be devoured by the beasts and birds of prey; as they say, that in a funeral pile insect life is apt to be destroyed.

“The *Dadupanthis* are said to be very numerous in *Márwár* and *Ajmer*: of the *Nága* class alone the *rāja* of *Jaypur* is reported to entertain as soldiers more than 10,000. The chief place of worship is at *Naraina*, where the bed of *DADU*, and the collection of the texts of the sect are preserved and worshipped. A small building on the hill marks the place of his disappearance. A *mèla* or fair is held annually from the day of new moon to that of full moon in *Phálgun*, (February-March,) at *Naraina*. The tenets of the sect are contained in several *Bháshá* works, in which it is said a vast number of passages from the *Kabir* writings are inserted, and the general character of which is certainly of a similar nature. The *Dadupanthis* maintain a friendly intercourse with the followers of *KABI'R* and are frequent visitors at the *Chaura*, (at *Benares*.)”

विश्वासका अङ्ग ।

दादू सहजै होइगा जेकुइ चियाराम । काहेकौं कलपैमरै दुषोहोइव काम । १ ।

साईं कियामुहै रछा जेकुइ करै सुहोइ । करताकरैसहोतहै काहे कलपैकोइ । २ ।

दादाकहैजेतेकियामुहैरछा जेतूं करै सुहोइ । करणकरां वणएकतूं दूजानां हीं

कोइ । ३ ।

सोई हमारा सांइयां जेसवकापूर्णहार । दादूजीवनसरणका जाकैहाथिबिचार । ४ ।

दादूसर्गभवनपातालमध्य आदिअन्तसवदृष्टि । सिरजिसवनि कौंदतहै सोई हमारा

दृष्ट । ५ ।

करणहारकरतापुरुष हमके कैसी चीत । सवकाहकीकरतहै सोदादूकामीत । ६ ।

दादू मनसा वाचा कम्मेना । साहिवकावेसास । सेवकसिरजनहारका करै कांनकी

आस । ७ ।

अरणहरमनचावैजीवकों अणकिया सब दार । दादूसारगमिहरका बिरसाबूझै

कोइ । ८ ।

दादू उदिम औगुणको नहीं जेकरिजाणैकोइ । उदिममै आनन्दहै जसाईसेतीहाइ ९
 पूरणहारापूरसी जौचितरहसीठांउं । अन्तरथैहरिउभगसीसक लनिरन्तरांम । १०।
 पूरिक् पूरापासिहै नांहीदूरीगवार । सबजानतहैवावरे देवेकौंऊसियार । ११ ।
 दादूचिन्तारामकौं संमथसवजानै । दादूरामसम्भालिये चिन्ताजिनिआनै । १२ ।
 दादूचिन्ताकियांकुब नही चिन्ताजोवकौषाइ । ऋणंथासोहैरक्षाजानाहैसोजाइ । १३
 दादूजिनिपङ्कचायाप्राणकौं उदरउडसुषिपीर । जठरअग्निमैराषियाकोमलकाया
 शरीर । १४ ।

सोसंमथसंगो संगिरहै विकटघाटयटभोर । सोसाईखंडगहगहींजिनिभूलैमनवीर । १५ ।
 गाथंदके गुणचीतिकरि नैनवैनपगसीष । जिनिमुषदिया कानंकरप्रणनाथजगदीश ।
 तनमनसौंजसवारिसव राषेबिसवावीस । सोसाहिवसुमरैनहीं दादूमानिहदीस । १७
 दादूसो साहिवजिनिबीसरै जिनिघटदीयाजीव । गर्भबासमैराषिया पालेपोषैपीव ।
 हिरदैरामसम्भालिल मनराषेवेसास । दादूसंमथसाईयां सवकीपुरैआस । १९ ।
 दादूराजिकरिजकलियेपडा देवैहाथौंहाथ । पूरिक् पूरापासिहैसदा हमारे साथ ।
 दादूसाईसबनिकौं सेवगहैसुषदेइ । अथामूढमतिजीवकी तौभीनाव न लेइ । २१ ।
 दादूसिरजनहारासवनिका असैहै संमथ । सोईसेवगहैरक्षाजहांसकलपसारैहाथ ।
 २२ ।

धनिधनिसाहिवतूवडा कौनअनूपमरीत । सकललोकसिरिसाईयां वहैकरिरक्षा
 तीत । २३ ।

दादूहंवलहारीसुरतिकी सबकीकरैसम्भाम्र । कीडीकुञ्जरपलकमै करताहैप्रतिपाल ।
 दादू राजनभोजनसहजमै संईयांदेइ सुलेइ । तातैअधिकाऔरकुब सोतूकांइ
 करइ । २५ ।

दादूटूकासहजका सनौषीजनषाइ । मृतकभोजनगुरमुषा काहेकलपैजाई । २६ ।
 परमस्वरकेभावका एककणकाषाइ । दादूजेतापापथा धर्मकर्म सबजाई । २७ ।
 दादूकौनपकावै कौनपीसै । जहांतहांसीधाहीदीसै । २८ ।

दादूभाडादेहका तेतासहजिविचार । जेताहरिविचिअन्तरातेतासवैनिवार । २९ ।
 दादूजलदलरामका हमलेवैप्रसाद । संसारकासमभैनहीं अबिगतभावअगाध । ३० ।
 दादूजकुबपुसीषुदाइकी होवेंगासोई । पचिपचिकोईजिनिमरै सुणलजैलोई । ३१ ।
 दादूकूटषुदाईकहींकोनाहीं फिरिहैपिरथीसारी । दूजादहयिदूरिकरिवैरे साधु
 सबविचारी । ३२ ।

दादूबिनांरामकहीं फिरिहैपिरथीसारी । दूजादहनिदूरिकरिवैरे सुनियहसाधु
 मन्दा । ३३ ।

दादूसिद्धकसबूरीसाचगहि सावतिराषिभकीन। साहिवसौदिललाइरह मुरदाचे
इमसकीन। ३४।

दादूअणवंचाटूकाषातहैं मरमहिलागमन। नांवनिरंजनलेतहैं यौनिर्मलसाधुजंन।
अणवंचाआगैपडै पीछे लेइ उठाइ। दादूकेसिरिदोसपह्णजेकुकरांमरजाइ। ३६।
अणवंचाआगैपडै। पखाविचारिबषाइ। दादूफिरैनतोडतातर वरताकिनजाइ।
अणवंचाअजगैवकी राजीगगनगरास। दादूसतिकरिलीजियेसोजाईकेपास। ३८।
मीठेकासवमीठालागै भावैविषभरिदेइ। दादूकडुवानांकहैअमृत करिकरिले। ३९।
विपतिभलीहरिनांसै कायाकसौटो टुष। रांमविनांकिसकांमका दादूसंपतिसुष।
दादूएकविसांसविन जियरांडांवांडोल। निकटनिधिदुषपाईऐ चिंतामणीअमोख
। ४१।

दादूविनबेसासीजीयरा चबलनांहींठौर। निहचैनैहचलनांरहै कबूअरकीअर।
४२।

दादूह्रंणायामोवहैरह्या जिनिवांकेसुषदुष। सुषमार्गेदूषआइसी पैपीयनबिसारीमुष।
दादूह्रंणायामोवहैरह्याखर्गनवाञ्कीघाइ। नर्ककन्हैथीनाउरी ऊवासहोसीआइ। ४४।
दादूह्रंणायामोवहैरह्या। जेकुक्कीयापीव। पलबधैनहिनघटे सैसीजांणीजीव। ४५।
दादूह्रंणायामोवहैरह्या औरनहोवैआइ। लेनायामोलेरहे औरनलीयाजाइ। ४६।
अूरचियातूहोईगा काहेकौसिरिले। साहिवउपरिराषिये देषितमासाए। ४७।
अूजाणैतूराषियै तुमसिरिढालीराइ। दूजाकोदेषींनहींदादू अनतनजीइ। ४८।
अूतुन्हभावैतूषसी हमराजी उसबात। दादूकेदिलसिद्धकसैभावेदिनकौरात। ४९।
दादूकरणाहारजेकुक्किया सोबुरानकहनाजाइ। सोइसेवगसंतजन रहिवारांम
रजाइ। ५०।

दादूकरताहमनही करताअौरैकोइ। करताहैसोकुरैगा तूंजिनकरताहोइ। ५१।
कासीतजिमगहरगया कबीरभरोसैराम। सैदेहीसांईमित्यादादूपूरेकाम। ५२।
दादूराजीरांमहै राजिकरिजकहमार। दादूउसप्रसादसौंपोथा सबपरिवार। ५३।
पंचसंतोमेएकसौं मनमतिवालामांहि। दादूभागीभूषसब दूजा भावैनांहि। ५४।
एकमेरकाढामडा क्यूहींभ खानजाइ। भूषनभागीजीवकीदादूके ताषाइ। ५५।
दादूसाहिवमेरेकपडे साहिवमंराषाण। साहिवसिरकाताजहै पाहिवपिण्डपरांण।
दादूईअरजीवकी नितिकरै प्रतिपाल। अंबाअूपैसदा मतिदुषपावैवाल। ५७।
सांईसतसन्तोषदे भांवभगतिवेसास। सिद्धकसबूरोपाचदे मगैदादूदास। ५८।
विश्वासकोअरुसंपूर्ण।

Translation of the chapter on Faith.

1. Whatever RA'M willeth, that, without the least difficulty, shall be ; why, therefore, do ye kill yourselves with grief, when grief can avail you nothing ?

2. Whatsoever hath been made, GOD made. Whatsoever is to be made, GOD will make. Whatsoever is, GOD maketh,—then why do any of ye afflict yourselves ?

3. DADU sayeth, Thou, oh GOD ! art the author of all things which have been made, and from thee will originate all things which are to be made. Thou art the maker, and the cause of all things made. There is none other but thee.

4. He is my GOD, who maketh all things perfect. Meditate upon him in whose hands are life and death.

5. He is my GOD, who created heaven, earth, hell, and the intermediate space ; who is the beginning and end of all creation ; and who provideth for all.

6. I believe that GOD made man, and that he maketh every thing. He is my friend.

7. Let faith in GOD characterize all your thoughts, words, and actions. He who serveth GOD, places confidence in nothing else.

8. If the remembrance of GOD be in your hearts, ye will be able to accomplish things which are impracticable. But those who seek the paths of GOD are few !

9. He who understandeth how to render his calling sinless, shall be happy in that calling, provided he be with GOD.

10. If he that perfecteth mankind, occupy a place in your hearts, you will experience his happiness inwardly. RA'M is in every thing ; RA'M is eternal.

11. Oh foolish one ! GOD is not far from you. He is near you. You are ignorant, but he knoweth every thing, and is careful in bestowing.

12. Consideration and power belong to GOD, who is omniscient. Strive to preserve GOD, and give heed to nothing else.

13. Care can avail nothing ; it devoureth life : for those things have existed which were ordained, those things shall happen which GOD shall direct.

14. He who causeth the production of all living things, giveth to their mouths milk, whilst yet in the stomach. They are placed amidst the fires of the belly : nevertheless they remain unscorched.

15. Oh forget not, my brother, that GOD's power is always with you. There is a formidable pass within you, and crowds of evil passions flock to it : therefore comprehend GOD.

16. Commend the qualities which GOD possesseth. He gave you eyes, speech, head, feet, mouth, ears, and hands. He is the lord of life and of the world.

17. Ye forget God, who was indefatigable in forming every thing, and who keepeth every thing in order ; ye destroy his doctrines. Remember God, for he endued your body with life : remember that beloved one, who placed you in the womb, reared and nourished you.

18. Preserve God in your hearts, and put faith into your minds, so that by God's power your expectations may be realized.

19. He taketh food and employment, and distributeth them. God is near ; he is always with me.

20. In order that he may diffuse happiness, God becometh subservient to all ; and although the knowledge of this is in the hearts of the foolish, yet will they not praise his name.

21. Although the people every where stretch out their hands to God ; although his power is so extensive, yet is he sometimes subservient to all.

22. Oh God, thou art as it were exceeding riches ; thy regulations are without compare, thou art the chief of every world, yet remainest invisible.

23. DADU sayeth, I will become the sacrifice of the Godhead ; of him who supporteth every thing ; of him who is able, in one moment, to rear every description of animal, from a worm even to an elephant.

24. Take such food and raiment as it may please God to provide you with. You require naught besides.

25. Those men who are contented, eat of the morsel which is from God. Oh disciple ! why do you wish for other food, which resembles carrion ?

26. He that partaketh of but one grain of the love of God, shall be released from the sinfulness of all his doubts and actions. Who need cook, or who need grind ? Wherever ye cast your eyes, ye may see provisions.

27. Meditate on the nature of your bodies, which resemble earthen vessels ; and put every thing away from them, which is not allied to God.

28. DADU sayeth, I take for my spiritual food, the water and the leaf of RA'M. For the world I care not, but God's love is unfathomable.

29. Whatever is the will of God, will assuredly happen ; therefore do not destroy yourselves by anxiety, but listen.

30. What hope can those have elsewhere, even if they wandered over the whole earth, who abandon God ? oh foolish one ! righteous men who have meditated on this subject, advise you to abandon all things but God, since all other things are affliction.

31. It will be impossible for you to profit any thing, if you are not with God, even if you were to wander from country to country ; therefore, oh ignorant, abandon all other things, for they are affliction, and listen to the voice of the holy.

32. Accept with patience the offering of truth, believing it to be true ; fix your heart on God, and be humble as though you were dead.

33. He who meditateth on the wisdom which is concealed, eateth his morsel and is without desires. The holy praise his name, who hath no illusion.

34. Have no desires, but accept what circumstances may bring before you ; because whatever God pleaseth to direct, can never be wrong.

35. Have no desires, but eat in faith and with meditation whatever chances to fall in your way. Go not about, tearing from the tree, which is invisible.

36. Have no desires, but take the food which chances to fall in your way, believing it to be correct, because it cometh from God ; as much as if it were a mouthful of atmosphere.

37. All things are exceeding sweet to those who love God ; they would never style them bitter, even if filled with poison ; on the contrary, they would accept them, as if they were ambrosia.

38. Adversity is good, if on account of God ; but it is useless to pain the body. Without God, the comforts of wealth are unprofitable.

39. He that believeth not in the one God, hath an unsettled mind ; he will be in sorrow, though in the possession of riches : but God is without price.

40. The mind which hath not faith, is fickle and unsettled, because, not being fixed by any certainty, it changeth from one thing to another.

41. Whatever is to be, will be : therefore long not for grief nor for joy, because by seeking the one, you may find the other. Forget not to praise God.

42. Whatever is to be, will be : therefore neither wish for heaven nor be apprehensive on account of hell. Whatever was ordained, is.

43. Whatever is to be, will be ; and that which God hath ordained can neither be augmented nor decreased. Let your minds understand this.

44. Whatever is to be, will be ; and nothing else can happen. Accept that which is proper for you to receive, but nothing else.

45. Whatever God ordereth, shall happen, so why do ye vex yourselves ? Consider God as supreme over all ; he is the sight for you to behold.

46. DADU sayeth, Do unto me oh God ! as thou thinkest best—I am obedient to thee. My disciples ! behold no other God ; go no where but to him.

47. I am satisfied of this, that your happiness will be in proportion to your devotion. The heart of DADU worshippeth God night and day.

48. Condemn nothing which the creator hath made. Those are his holy servants who are satisfied with them.

49. We are not creators—the Creator is a distinct being ; he can make whatever he desireth, but we can make nothing.

50. KUBEERA left *Benares* and went to *Mughor* in search of God. RA'M met him without concealment, and his object was accomplished.

51. DADU sayeth, My earnings are God. He is my food and my supporter ; by his spiritual sustenance, have all my members been nourished.

52. The five elements of my existence are contented with one food ; my mind is intoxicated ; hunger leaveth him who worshippeth no other but God.

53. God is my clothing and my dwelling. He is my ruler, my body, and my soul.

54. God ever fostereth his creatures; even as a mother serveth her offspring, and keepeth it from harm.

55. Oh God, thou who art the truth, grant me contentment, love, devotion, and faith. Thy servant DADU prayeth for true patience, and that he may be devoted to thee.

V.—*Notice of new Sites of Fossil deposits in the Nerbudda Valley.* By
Dr. G. G. SPILSBURY. Pl. XXX.

[In a letter to the Sec., see Proceedings As. Soc. for May, p. 321.]

The last presentation I made to the museum was part of the os innominatum of an elephant, which, judging by the size of the sockets, was supposed to be of larger dimensions than the animal whose bones were delineated in your August No. for 1834. The specimen was picked up on the hill close to *Jabalpur*, on the site first brought to notice by Captain SLEEMAN, and whose discovery has been the parent of the whole of my researches. This specimen was forwarded as being the first that appeared to me of definite form sufficient to identify the animal to which it belonged. Since this I have been over the hill several times, but with the exception of one vertebra of the same or similar sized animal, I have not been able to add more specimens of sufficient size or determinate form to my collection; though I doubt not the hill is most rich in fossil remains from the quantity of fragments of trees and bones strewed about. From a note of mine in December last you were made aware that I was following up my investigations at *Sagauni* on the *Omar Naddhi*. These have now led to the discovery of three new sites for the knowledge of which we are solely indebted to Major OUSELEY, the principal Assistant of the district, whose zeal in the prosecution of these most interesting discoveries, and kindness in aiding and facilitating their conveyance to me will, I have no doubt, be fully appreciated by the Society when the specimens are presented, and which I trust will be before the termination of March. I shall now proceed to give some description of the present dispatch, consigned to my friend Dr. Row's care, who will I know have much pleasure in forwarding them to you.

Seven of the specimens are from my old site of *Sagauni*, and as I before forwarded two femurs, the present must evidently have belonged to another animal of the same species. They consist of a sacrum, part of the os innominatum containing the socket, part of the os pubis,